



LATTER DAY SAINTS



SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED" GAL. 1:8, 9

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, MARCH 25, 1899.

No. 17.

OUR CONFERENCE PRESIDENTS.

ELDER LEWIS SWENSON.

The subject of this sketch was born on March 14, 1864, in Moroni, Sanpete county, Utah. The earlier part of his life was spent assisting his father on the farm, clearing off the brush, digging ditches, etc. This early training on the farm, however, proved to be of vast service to him when at the age of 14 years his father was called on a mission to Enrope, leaving he and a younger brother to manage the farm and secure a livelihood for the family. His chances for attending school were very limited, only having the privilege of attending during the coldest months of the year. As he grew older he began to see more and more the necessity for an education. Finally his father, seeing his anxiety to learn, was induced to send him to the Brigham Young Academy at Provo. He had been in attendance at this institution only ten weeks when his father was called on his second mission to Enrope, necessitating an abandonment of his pursuit for knowledge at that time; but not destroying his determination to pursue further studies. At the age of 21 he married one of the fairest belles and he worked hard to build a little cottage and pay for a small farm, then recently purchased. The Lord blessed the labors of his hands, and at the age of 25 years he again attended school. Although married, and with a family of three, he was determined to have an education, this time attending the Sanpete Stake Academy. He spent one year at college, when his wife and two little boys were stricken down with diphtheria, and all died within a week. He then gave up school for one year, beginning again the following year; remaining the following two years, having taken a normal course. The school year of 1892-93 he attended the Brigham Young Academy, thus completing a normal course in that institution. From 1893 to 1897 he taught school in Moroni. During the year 1895 he again married. In November, 1897, he was called on a mission and left Salt Lake City Nov. 18, 1897, arriving at Chattanooga Nov. 21,

same month. He was assigned to labor in the North Carolina Conference. The first two months he labored with Elder Joseph A. Williams as a canvassing Elder.

Most of his time from this until his appointment to preside over the conference was spent in company with President Ezra C. Robinson. On June 23, 1898, he received word of his appointment to succeed President E. C. Robinson, with the understanding that President Robinson remain until he could get his affairs all straightened up, which was done on July 13, 1898.

At present his counsellors are H. C. Heninger first and W. E. Morgan second.



ELDER LEWIS SWENSON,
President of the North Carolina Conference.

Both men are filled with the spirit of their calling.

From the time that he was a little prattling boy until his call to take this mission he was a constant attendant of the Sunday school, Y. M. I. A. and Priesthood meetings. For two years he was president over the Y. M. I. A. of Moroni; was assistant superintendent of Sunday school at the time of leaving home. Was a member of the Board of Education in the Sanpete Stake of Zion. He often says: "I rejoice in my labors and by the help of the Lord intend to remain until the

Lord and His servants say, Your humble labors are accepted. Return to your home and loved ones in Zion at Moroni, Sanpete county, Utah."

Letter From Sister Sarah J. Warren.

The following letter was received from Sister Sarah J. Warren, of Price, Utah. This demonstrates the fealty of the noble women of Zion in the great work of Latter-Days and should convince the world of the sincerity of the Mormon people:

Price, Utah, March 6, 1899.

Mr. Ben E. Rich.

Dear Brother:—I received your most welcome letter a few days ago and was very pleased to receive such a good letter. I have not language enough to express my thanks to you and others for the good care you have given my son. I ask God to bless you and all of the Elders, that you may live to fulfill your mission, and if you are not already home you may return in safety. We were very glad to have him sent home to us, where we could take the last look at him. He has always been a good and honest boy. He said to me when he went on his mission: "He had a work to do of which he was proud of." He wanted to go on a mission, but to a healthier climate, but he did not complain. When I received the sad news I was sick, and that was almost enough to kill me. It is as you say, the Lord giveth and the Lord taketh away. Blessed be the name of the Lord. I had a warning of my son's death for at least two weeks before it happened. I did not realize a missionary's life until my son went on his mission. He left a wife and one little child, 6 years old, and her heart is broken. He has gone where sickness, pain and sorrow is no more. His body was in good condition and looked well when it arrived. Brother Cornwall came with the body and remained until after the funeral. Everybody said what a kind and loving man. They and we all thought he was pure enough to ascend to heaven. There was a large funeral. I received the photograph you sent and thank you. Allow me again to thank you, and I thank you a thousand times, and your kindness shall ever be remembered. You shall long be remembered by me.

From your Sister,

SARAH J. WARREN.

"EDIT THE BIBLE."

Chattanooga News.

This proposition, the acceptance of which will tear away the fundamental pillar of Methodist theology, was urged in all force, sincerity and enthusiasm yesterday morning by the Rev. S. P. Cadman, pastor of the Metropolitan Temple, before the regular weekly meeting of the Methodist ministers of New York, says the New York Journal.

Four hundred of the leading ministers of New York and its vicinity, including Bishop Edward G. Andrews, were present when Mr. Cadman's paper was read. He was applauded when he rose to read it, and applauded again when he had got through.

Mr. Cadman's paper was one of a series upon Bible criticism. A paper taking practically the same ground was read before the ministers on the Monday before last; another paper on the subject will be read next Monday.

This bold, portentous utterance—involving the most radical departure from accepted tenets of the Methodist church since its very foundation—was made before the most representative body of the Methodist clergy in America. It included the vast majority of the preachers of Greater New York. It is the first announcement of an impending controversy, which may shake the Methodist church to its very foundation stones.

The acceptance of Dr. Cadman's proposition, heard with respect and applause by the New York ministers, is comparable to the adoption of a new constitution for the United States. It places the Bible on the basis of historical works on other than divine subjects; it rejects the authenticity of all parts of Holy Scripture which are repugnant to human reason.

As Mr. Cadman himself said yesterday, the Bible was accepted as the true source of authority and inspiration by Martin Luther when he established the Protestant church. Luther made the Scripture the base of all faith. It is now proposed to abandon the teachings of the early fathers of the Protestant church.

The speaker referred to the Old Testament, half of whose pages, he said, were of unknown authorship. The New Testament likewise contained the contradictions. The Bible, the church, the ministry, he said, were agencies. The true source of inspiration was neither a book, nor a ministry, but the living Christ himself.

The weekly meetings of the Methodist ministers take place in the Methodist Book Concern building, in Fifth avenue. They are held in secret. The congregations have not known anything concerning the discussion of this vital change in doctrine. This publication will be the first intimation they will have had that the faith in which they have been reared is threatened with an organic change that will make it no longer the faith of Wesley.

It also goes without saying that the announcement of this proposition will not tend to heal the differences between the Methodist Church, North, and the Methodist Church, South, which were rent apart by the civil war, for the Southern church has rejected time and again kindred innovations.

But Mr. Cadman insists that, whatever the church may decide on the question in

the future, it will not destroy the belief in the chief and final source of Christian inspiration, a belief in Christ, the Son of God.

In taking up his subject, the preacher stated the proposition which he would prove:

"That the inherency and the infallibility of the Bible are no longer possible of belief among reasoning men."

The speaker referred to the great change which had taken place in the great methods of Bible criticism within the last fifty years. There should no longer be any confusion between literary criticism and the criticism of inspiration. It had been said in former times by authorities of weight that the two criticisms conflicted. This was not true. They were not on the same plane. Inspiration appealed to the spiritual ear. Literary criticism was addressed to an ascertainment of facts from a human standpoint. Mr. Cadman illustrated his meaning by saying that it was one thing to examine, classify and discuss the mechanism of a great organ, and another to pass judgment upon the music which proceeded from it. No literary criticism could affect the divine music breathed into the soul of man by the life of Jesus Christ.

The Bible, he said, was compiled much as is any other book. It was written from the records and witnesses of the time. It had been impossible to determine the authorship of much of the Old Testament. Half of its pages, said Mr. Cadman, were of unknown authorship. The same was in a measure true of the New Testament. Matthew, Mark, Luke and John differed in quoting words said to have been pronounced by Christ upon a given occasion. Parallel passages were not alike.

Mr. Cadman referred to that much discussed question of Christ's reference to the miracle of Jonah and the whale. Those who have taken the Old Testament in its entirety, believing all and every part of it, have based their theology in part upon Christ's reference to Jonah, when, in Matthew xii. 39-40, He said:

But he answered and said unto them: An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas.

For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and nights in the heart of the earth.

There had been, the preacher said, a great conflict upon this speech of Christ.

It had been particularly a bone of contention, because, as a matter of fact, Christ did not remain in the earth three days and three nights, but two nights and a day. Mr. Cadman said that he had settled the matter in his own mind by saying that he was willing to suffer from the disease of suspended judgment so long as he knew Christ did arise. It would always be impossible to reconcile the facts of Christ's burial with the facts of His alleged statement, and it would be forever useless to discuss whether He had ever said what St. Matthew attributed to Him, or whether He had lain as St. Matthew quoted Christ as saying He would lie. But this should never deter Christian men from believing in the Christ and in His life.

When Luther separated his followers from papacy he had turned from priests

and priestly interpretations of the Bible to the book itself. He had placed the Bible before mankind as the source and authority for inspiration. Mr. Cadman said he regretted that these early fathers of Protestantism had not gone further and urged as the highest source of inspiration Christ Himself.

The speaker said that the trend of thought among the best minds in the Methodist church during the last fifty years had been toward a better knowledge and a newer view of Christ Himself rather than of the Bible. He said that there had been a vast increase in the number of "Lives of Christ" in the last decade, that the energy and force of Christ as the incarnation of God was becoming better understood every day. He regarded as inevitable a restatement and a rejudgment of the church upon the infallibility and inherency of the Bible.

The Bible itself gave authority for a belief that God was in the ocean, in the firmament, in the rocks. Science's contribution to the knowledge of mankind went hand in hand with a belief in God. By this statement he did not mean to agree with those philosophers who had used the word God as a peg on which to hang their vagaries; but, nevertheless, he believed in the demonstration of God in the seas, in the mountains, in the various forms of life on this planet.

There were means of salvation outside of and beyond and before the Bible. God had saved souls before the Bible was written. That must be conceded by every one. The Bible was an agency, the church was an agency, the ministry was an agency.

The church had dabbled too much in the distant streams of theology. It had examined the streams, but not the source, which was alone pure. The streams had been polluted by conflict and dissension.

The ministry had taken up too much time in unraveling knots of theology to the neglect of God Himself.

The leading authorities of the church had discussed the questions involved in the parables of Christ. It had been urged that even if the events named in the illustrations the Lord used were not of actual fact, that did not destroy their value as moral lessons. So, also, it had been urged that if the story of Jonah and the whale had been an allegory like Bunyan's "Pilgrim's Progress," it, nevertheless, had force and effect, for the Prophet Jonah without doubt stood on a very high spiritual ground.

But whatever position the church took—whether it held that the Bible must be accepted, as it stands, as the revealed truth, as the Word of God, as compelling faith because it was the Word of God, or as a historical document, valuable, and ineffably valuable, because of its real substance—the decision would never affect the faith of Christian men in the Holy Trinity—in God the Father, the Son and the Holy Ghost.

When we come to know God it is no longer necessary to know Him through any book; but the book will then become all the more precious for having been the means of our knowing God.

When Mr. Cadman was half way through—the time of these addresses being limited—it was necessary to pass a motion suspending the rules, in order that he might proceed. His auditors were so deeply interested in him that they readily voted that he finish. When he sat down

the preachers loudly applauded the discourse.

There were many of the older members of the New York conference present, many of them with hair of pure white and with eyes grown dim reading the Holy Scriptures. No demonstration was observed from them.

What They Discredit.

Following are the Bible stories the truth of which Methodist ministers discuss:

That the earth was created in six days.

That Methuselah died at the age of 969 years.

That a whale swallowed Jonah, in whose belly he lay for three days.

That the Red Sea was divided in order to permit the passage of the children of Israel out of Egypt.

That a snake tempted Eve in the Garden of Eden.

That Joshua commanded the sun to stand still and that it obeyed him.

The tower of Babel narrative.

The turning of Lot's wife into a pillar of salt.

The story of Noah, the flood and the ark.

That God spoke to Moses out of a burning bush.

That Aaron turned his rod into a serpent.

That Moses tapped a rock and that water gushed forth.

That Moses drew forth his hand and that it was "leprous, white as snow."

That Elijah was translated to heaven in a chariot of fire.

That Elisha threw the mantle of Elijah across the Jordan, causing it to dry up and allow him passage.

That the earth opened and swallowed Achan and his companions.

That Shadrach, Mesach and Abednego walked in a fiery furnace unharmed.

That Daniel stayed unhurt in the lions' den.

'THE BOOK OF MORMON.'

By Elder M. L. Morris.

A lecture delivered at Salt Lake City, in the Assembly Hall, March 27, 1897.

In putting before the scrutinizing world a brief treatise on the Book of Mormon, we are not unmindful of the obstacles it has to meet, nor are we forgetful of the mountains of prejudice which, for more than half a century have surrounded what the world calls Mormonism. We know too, that while the material of those mountains is of the very hardest, the silent forces of nature, united with living streams and torrents have dissolved the rugged heights of the earth, until from the Alps, the Adirondacks and the Andes, vast, fruitful plains have been built. Mormonism too is a living stream, an active force heating down upon these mountains of prejudice and bringing into perfect harmony and grace that which is rugged and foreboding in human nature. Populous and prosperous valleys are now found amid the Rocky mountains of the west, and there also is found a people of unparalleled prosperity all of which must be traced to the cause they espoused, as eastern prejudice drove it to the western wilderness. It strikes us that the results as at present seen by the world afford an ample vindication of the cause, for a corrupt fountain cannot give forth pure water and a tree is known by the fruit it bears.

In this present enterprise, then, there

is but one real fear as we see it, and that is that the cause shall not be thoroughly and closely investigated; that people at large will be carried by the customary opinions, and never know for themselves regarding this matter. And we feel that we were absurdly modest and unjust to the cause, were we to confine its importance to local concern. It must not be viewed from the "village belfry;" for if America and humanity ever had a question, this is one and time is fast proving it.

The attitude of a very large portion of the religious world in relation to Mormonism is well depicted in the following illustration we once heard used: "One morning I emerged from my door and found the earth enveloped in a fog. Upon the side of an adjacent hill, I saw in the mist a gigantic object of monstrous proportions. It moved, and I moved toward it, when in process of time I was surprised to find it to be a man. I drew nearer—still nearer, and to my astonishment it proved to be my own dear brother." So with Mormonism. Men have so long and persistently viewed it through the magnifying mist of prejudice, that it to them seems monstrous; but if they will draw nearer to it they will find it not what they at first esteemed it, and still nearer it will prove to be kith and kin to their better natures,—the truth as God manifests it in his love for His children.

To those, then, who are not intimidated by the clamor of popular opinion, and who dare draw nearer to the monster in the mist, these few pages are hopefully given and not to that timid puerile class who think not for themselves, and have not courage enough to strike the lance with error for fear they be found at fault.

The Story of the Discovery of the Book of Mormon.

On the night of Sept. 21, 1823, Joseph Smith, after having retired to bed, was engaged in prayer. In his own words, he was petitioning the Throne of Grace "for a forgiveness of all his sins and follies, and also for a manifestation that he might know of his state and standing before God." While he was thus engaged, a light appeared in his chamber, which increased until it became as bright as the noon-day sun. Thus gloriously enveloped, there appeared a personage standing in the air beside his bed. Fear was soon dispelled from the young man's soul, and a rapturous calm prevailed when the visitor announced himself a messenger sent from God, and his name to be Moroni.

The Angel, predicting for the young man a world-wide reputation for evil, said with other things, that there was a book written upon gold plates giving an account of the former inhabitants of this continent and the source from whence they sprang. He also said that the fullness of the everlasting gospel, as delivered by the Saviour to the ancient inhabitants of this continent was contained in the record; and further that there were two stones in a bow called the Urim and Thummim by means of which the book should be translated.

In addition to this, the Heavenly Messenger made a review of scriptural prophecies relating to this great latter day dispensation, and told Joseph they were about to be fulfilled. In particular, those which he quoted were from

Malachi, last chapter and last two verses. They related to the restoration of the priesthood and the establishment of the Church of Christ, as a preparatory work to the dawn of the Millennium and the second advent of the Son of Man. He said that at the proper time the plates would be given to Joseph for translation, but that he would be allowed to show them to none except by special command of the Lord. While they were thus engaged, the vision was opened so that Joseph distinctly saw the hill where the sacred record was deposited.

The Angel made his exit and left the boy musing and marveling on the singularity of the scene and the extraordinary messenger, when, to his surprise, the same brilliancy again returned, and with it the personage. All former instructions and information were repeated to him, with the additional statement that great desolation and awful judgments were about to be poured out upon the human family.

The vision was given the third time with great solemnity and impressiveness. Soon after the final departure of the Angel, the young man was surprised to find that the greater part of the night had been spent in these three heavenly visitations. Joseph soon arose, however, and attempted to perform his daily toil in the field with his father, but found himself so exhausted that he was unable to work. The father, perceiving his son's weakness, told him to go home and rest. In compliance, the young man started toward the house, but while attempting to climb over a fence which crossed the field, his strength gave away and he fell prostrate on the ground in a faint. He was first awakened to consciousness by the presence of the Angel with whom he had spent the preceeding night. Again was repeated to him in the most impressive manner all the former information, and in addition, he was told to inform his father of what had occurred. Joseph did so, and was told by his father to obey the messenger, as he was sent of God.

Joseph went to the place where the plates were deposited, which he at once recognized from the vision of the previous night. It was on a hill of considerable size, the most elevated in the neighborhood, standing near to the village of Manchester, Ontario county, New York. Near the top, on the west side, a little above the surface of the ground, lay a stone with a rounding surface. Having removed the soil from the edges of the stone, with a lever he raised it and laid bare a stone box beneath, which contained the gold plates, the Urim and Thummim, and other articles as stated by the Angel. Joseph made an effort to take them from their resting place, but was forbidden by the Angel, who told him that the time had not yet come for the bringing forth of the holy record, neither would it until four years from that date. But he was told to come to that spot precisely one year from that day, and meet the Angel and thus continue to do until the time should arrive for the delivery of the plates into his charge.

Accordingly, Joseph met the Angel each year on the sacred spot, and received such instructions as was necessary to prepare him for the great work he was ordained to perform.

(To be continued.)



Published Weekly by Southern States Mission, Church of Jesus Christ and Latter Day Saints, Chattanooga, Tenn.

Terms of Subscription: { Per year . . . \$1.50
Six months75
(In Advance) Three months .40
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 103.

SATURDAY, MARCH 25, 1890.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship bow, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Miss Lenore Pervis, the young lady who told how she "first heard the Gospel," in such an interesting way, has recently entered the matrimonial sea. Her name is now changed to Mrs. Lenore Pervis Cox.

Elders C. A. Call and J. J. Facer report the completion of their canvass in Morgan County; have made many friends, and to save their county from being without a Star contributed one-half the price of subscription to gain at least one there.

Father Walker, a familiar figure at Cleopatra, in McLean County, Ky., has passed away, leaving 79 mile posts in the great march of life. The immediate cause of his demise was la grippe. He has been a member of the church for the past five years, always ready to bear his testimony to the truth of the Gospel—even to the sacrifice of life if it had been necessary. Peace to his ashes.

THE BIBLE DECLARED NON-INSPIRED.

BY reference to another page in this issue, it will be seen that at a recent conference assemblage of the principal preachers of the New York Methodist persuasion, they have rejected the Bible as a divine instrument. A rather peculiar proceeding, to say the least, and one that we believe they will rue, chiefly for the reason that it will not find public favor. In any case, the laity and lesser lights at large will hardly accept, this having been a popular idol for ages past and one that will be held together as long as possible by its worshippers.

This action of the New York Methodists, which may be considered the chief faction in the United States, will give the infidel fraternity a splendid opportunity for an "I told you so," accompanied by that sardonic ha! ha!

If the Mormon is to be quizzed on his eighth article of faith, it ought not to be by a Methodist, especially if the idea contained in these resolutions shall become generally accepted.

Many Protestants take the Bible as their only standard of faith; and heretofore our Methodist friends have been its chief advocates, but all sects are either directly or indirectly of the same opinion, and the foundation for such belief, is wholly based on tradition, and that, too, one of an imperfect status; often their earliest traditions have been the wildest kind of vagaries. Tradition alone tells them the Bible is true; nothing else; except in rare instances, where the conviction of its divinity has been forced on them by means of the sixth sense, intuition.

Tradition alone is a very imperfect guide on which to base a belief or doctrine, because at some future day the fallacy, if there be any, will surely run against a ray of light which will expose a grinning skeleton. When the word of God is "patched up" it is like a delicate watch in a blacksmith's hands, especially when it falls into the hands of some such aggregation as the New York Methodist convention, who tries to "fix it up" without any pretense of having an iota of that great essential in dealing with the construction of God's word—His Holy Spirit.

Modern conventions of this kind have lost that very necessary element that Paul refers to in the I. Corinthians, 12th chapter, "Spiritual gifts." This essentially is as necessary as life itself for a true searcher after salvation; it is equally requisite in a search after God's word, its meaning and a proper conception of its requirements.

That the Bible in its present condition is very imperfect can be plainly shown by briefly calling attention to its vicissitudes prior to and in its translation by King James in the seventeenth century.

The Lutherans taught from the tradition of their fathers that seven books of the New Testament were spurious, while the English wing of Christianity taught that it was divinely inspired. Tradition tells the English that nearly a dozen of the books in the Old Testament were frauds, while the Catholics in the third council of Carthage decided they were inspired productions; hence infallible. These are only a few instances of discrepancies among supposed authorities as to the divinity of the Bible. Many others could be cited, in addition to the glaring inconsistent disposition of some of the

books in the seventeenth century, when the St. James translation was accomplished. In this case no pretensions were made as to the divine calling of the translator. Words, phrases, sentences, epistles and books, were subjected to the capricious whims of a band of learned sycophants, who voted on what was to comprise the HOLY BIBLE.

The Book of Revelations was permitted to form a part of God's Word by the close vote of only one man, the minority saying that John's Revelations were a mass of heterogeneous inconsistencies; and here let it be said, many an overzealous expounder of these Revelations has most heartily wished that the minority vote had prevailed.

Now we, as Latter Day Saints, have no need to worry about any of these. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." This reduces all these vague uncertainties to genuine knowledge or information as to their true meaning.

Of course, if we had shut out the sunlight of New Revelation, like our modern brethren have done, we would still be groping in the darkness of superstition as they are; stumbling against this construction or that misconception; all of which combine to throw an awful pall of doubt over every honest man, and one that can never be removed, except the spirit of revelation shall dwell in the heart. Nor can he partake of the Gospel of Salvation, the only true source or medium by which men can be saved, for Luke says: All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."

This excerpt is capable of no other construction than the very literal one we place upon it, viz.: If any person knows Jesus Christ it must be by revelation. So, with the true meaning of words, sentences, passages, chapters or books in the Bible. To know and understand them the "gift" that is promised the obedient believer must be secured, then he who runs may read. "For now we see through a glass darkly; but then face to face."

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

In this issue we present our readers with a letter from Sister Sarah J. Warren, of Price, mother of Elder Lewis A. Warren, who died in the mission field last month. This is only a sample of the spirit in which the true mothers of Israel live when they give their sons to the cause of Christ. If it is the Lord's will to take them home, then our mothers, wives and all say Amen; if He shall return them home safely they rejoice accordingly. Sister Warren and the dear wife and child have the loving sympathy of all. Their patient resignation will give them peace and bright anticipations of a glorious meeting in the celestial world, where such partings are not a portion of life.

We begin an interesting article this week—a lecture by Elder N. L. Morris on the Book of Mormon.

A Fearless Testimony-

A pair of Elders are laboring in the Middle Tennessee Conference whose names are Milburn B. Poole and William P. Murray. They recently met a Methodist preacher, who, with the usual malignity, told them they were not needed in that neighborhood; that they had plenty of preachers of their own. He asked several questions peculiar to such individuals, such as:

"Do you practice polygamy? etc., etc., finally closing, after the Elders had replied to all he had brought, by saying: "What! do you mean to say that we have not the Gospel?"

"Yes, sir," he was answered. "You do not preach the Gospel as revealed from heaven."

He then asked them if they would place that statement in writing, to which the Elders readily acquiesced with the following testimonial:

To Whom It May Concern:

We, the undersigned, bear testimony that the sectarian world have not the true Gospel of Jesus Christ, in its purity, and that gifts and blessings are not enjoyed as they were anciently and as was revealed from heaven by Jesus Christ.

We also bear testimony that the Latter Day Saints (or so-called Mormons) are preaching the true Gospel of Jesus Christ in its purity and in the fullness thereof; and that all men are called to repentance, and to obey the same, God being our witness.

(Signed.) MILBURN B. POOLE.

WILLIAM P. MURRAY.

Elders of the Church of Jesus Christ of Latter Day Saints.

The following letter from President Rich was sent the Elders in commendation of their fearlessness; also a congratulatory letter to their parents:

Chattanooga, Tenn., March 20, 1899.

Elders Milburn B. Poole and William P. Murray, Hollow Springs, Tenn.:

Dear Brethren:—I am just in receipt of your report and letter to President J. Urban Allred, and am much pleased to read your strong testimony to the minister of the world. This is the kind of faith all of our noble Elders should be in possession of, and I feel to thank God that we have such good strong Elders in our mission. We have written to your mothers, complimenting them on the nobility and bravery of their sons.

I am pleased to see the copy of the testimony you wrote to that minister, and I wish each Elder in the mission would give to every minister in his field of labor one just like it and call them unto repentance. God bless you both, I remain your brother in the Gospel,

BEN E. RICH.

Prof. Nelson, author of "Preaching and Public Speaking," desires to announce through the Star that to Elders in the field he will send the above excellent treatise in half-morocco binding (regular price \$2) on receipt of \$1.50. The work is highly commended by several of the Apostles and leading Elders of the Church, while the press of Utah is unanimous in its praise. To Elders who find it difficult to think clearly and consecutively on a subject, the work will no doubt be of great assistance. Orders should be addressed to N. L. Nelson, Provo City, Utah.

Read what the New York Methodists have done with the Bible.

East Tennessee Conference

By Elder W. E. Dawson.

To The Star.

Milligan, Tenn., March 2, 1899.

It was with great pleasure we greeted our beloved President, Ben E. Rich, with his ever smiling countenance and words of kindness and fatherly advice.

Our session or conference was held on March 7th, 1899, at Milligan, Tenn., in the Hart's chapel, seventeen miles northwest of Knoxville.

The gist of the instruction given by President Rich was taken down and will be converted into a circular letter and mailed to each pair of Elders for thorough study, in connection with the other inspired instructions contained in the Scriptures.

On the evening of the same day a public meeting was held at which an excellent sermon was delivered.

Wednesday morning the Elders all met again and were assigned to their respective fields, feeling to rejoice in the rich flow of the Spirit that prevailed. The new President, Elder W. E. Dawson, with his two counselors, F. B. Hammond, Jr., and John Peterson, were unanimously sustained, with Elder R. T. Mitchell as Sunday school superintendent.

The Elders greatly enjoyed the cordial hospitality of Saints and friends who will forever be remembered in their petitions to our father in heaven.

We all feel to bear testimony that the visit of our President was productive of much good. We return to our labor with humble prayer that we may be able to abide by all the counsel given. We hope that our future conferences will be held in large cities, feeling that many benefits will be derived thereby.

Elder R. T. Mitchell, the Sunday school superintendent, was detailed to call out the local Elders, thereby increasing our working force, and also redound to their everlasting benefit, viz., preaching to their fellow men the new light they have received.

Virginia Conference.

By Elder John E. Griffin.

To The Southern Star.

Hewlett, Va., March 16, 1899.

We have just held our counsel meetings with President Rich, and to say that we had a good time but half expresses it. The spirit of the Lord was richly manifest and all were gratified at the blessings received.

Eleven of the Elders first met with the Saints of Hewlett in branch conference. Sunday President Rich arrived and joined with us. The Saints here are energetic in their efforts to live their religion. Through the kindness of Brother A. S. Lewis headquarters have been established at his home for the past six months.

Our second meeting was held at Bridges, Gloucester county, Va. The same kind influence prevailed. We endeavored to partake of the spirit of the instructions given and hope now to do a greater work in consequence of the visit from our worthy President.

I was released from my labors as President of the Virginia conference to return home and Elder Joseph F. Pulley was called to preside. He chose as counselors Elders E. D. Jones and Ben. Walker. Elder George H. Emery was

chosen conference superintendent of Sunday schools.

With these brethren at the head we believe our conference will make rapid advancement. Fairly good health prevails among the Elders and all desire to press on toward perfection.

The Mormon Plates.

Indianapolis News.

The semi-annual meeting of the Northern Indiana Conference of the Mormon Church is being held in this city, with twenty-two Elders in attendance. Services were held yesterday in the criminal court room, which were attended by about one hundred persons.

In the morning Elder John Philips, who has charge of the work in Indianapolis, talked on the necessity of authority to officiate in the ordinance of the Gospel, and in the afternoon Elder F. W. Crockett, President of the Southern Indiana Conference, talked on the divine mission of Joseph Smith.

Last night the speaker explained the history of the belief and sought to prove by the Bible the divine authenticity of the Book of Mormon. The speaker gave a history of the life of Joseph Smith, to whom the believers in the faith claim was revealed, in 1827, the hiding place of the plates on which was written in Egyptian characters the Book of Mormon. Smith was uneducated, yet he was able to translate the characters into English and a learned professor in New York testified that the translation was almost perfect. The plates, according to the speaker, were found in a hill in the western part of New York on land now owned by Admiral Sampson, and which was often spoken of by the latter as the birthplace of Mormonism.

The Elders have been in the State about two years and in that time have secured 250 converts. Today the assignments will be made and tonight services will be held in the same place.

Ladies' Home Journal.

There is a time, I believe, in love's first approach when it is not too hard to bar the door if there is reason why it should not stand ajar. A girl may not have to learn to love, but she can learn to unlove if she must. She herself must be the judge. If the man bring her weakness instead of strength, low ideals and not high ones; if he is indolent or intemperate, or unclean; if she feel that she will be mated down, and not on the sweet and wholesome level on which she lives, then if she is truly wise she draws the bar of the door gently but resolutely and holds it fast. And when her heart aches, as it doubtless will sometimes, half out of sheer pity for him and half because she so misses the sweet accustomedness of his presence, the little attentions, the flowers, the tender look that stirred her so strangely—when her heart aches because of what is gone out of her life, let her hold fast to her brave resolution; let her strong self whisper to her weak, pleading self, "I will be nobly mated, or not at all."

Toole (Utah) Transcript.

Arthur Bryan, Albert Lindholm, Alfred Nelson, Eddie Orme, Peter Drouday and Walter Adams, have all received letters from Box B. Box B is the magic corner where all the letters come from that calls the boys on missions.

A View of America's Future.

HENRIETTA BEAMS.

(A Dream.)

Signs of the Times, Oregon.

While I was on my knees in prayer not long since, I saw a strange and awful picture, which I will try to describe to the readers of the Signs; for I believe it has a meaning of profound interest to every citizen of our republic.

There rose up in my spiritual sight a great and mighty tree. Its growth was almost incredible, and its development most marvelous. It spread west, north, and south till its branches reached from ocean to ocean, and like the tree of Nebuchadnezzar's vision, "in it there was meat for all;" and the very sap, from its superabundance of life, seemed to play in delightful fountains through the branches.

In and among the branches of the tree flitted, strolled, or rode in their gay carriages, the beauty, wealth, wit, and culture of the nation. All the modern luxuries and elegances of life, all the marvelous inventions of the age, were at their command. All the treasures of art were poured out, as it were, into the laps and the ecstatic whirl of society was like a ceaseless "merry-go-round" of pleasure. I heard the crashing harmonies of grand bands and orchestras, and voices of music in their most exquisite interpretations of the old masters. I heard the thunder of cannon—the pride of her strength—and a cheer like the voice of a great multitude of mighty seas—the shout of a nation, when the colors, the emblem of its glory, are displayed.

But now comes the sad and dark part of the picture. I saw at the foot of the tree the toilers, whose labors nourished and prospered the life and growth of the tree. How they delved in cold and heat, till the sweat seemed like great drops of blood falling down to the ground in the very agony of their life-struggle! I saw that when they came to the tree for their share of the tuitage, they were pressed down, and given a few fragments—a mere nothing—for their labor, till their cheeks were hollow with want, and they took to gnawing the bark, that they might get the sap as it flowed up into the tree. O, what a sight! They groaned and howled; they crowded and jostled each other in their mad efforts to secure a place to gnaw. Mothers held their starving little ones high in the air, but they could not reach the fruit. The unearthly cry of that heaving multitude was as the cry of a ravenous wild beast. I shall never, never forget it. O Lord God, just and holy, Thou righteous Judge of this earth, how long, O, how long shall the wicked triumph?

A few wind-falls were let fall among the crowd to pacify them, but it only maddened them.

But soon I saw a change come over the surging throng. They ceased their fruitless struggle, and every brow grew dark. Muttered imprecations and curses were ground out between clenched teeth. All faces gathered blackness, as some fell purpose seemed reviling and forming itself in the chaos of despair. It was like the ominous hush and silence when a terrible storm is brooding and gathering to burst in fury on the earth.

Certain ones, who seemed to be leaders, stood up above the multitude, and thus harangued the people: "The time is come.

We will not gnaw bark, nor suck sap. We will eat fruit, which is rightfully ours. Down with the cut-throats! They bathe in the oil and the wine of our labors, while we starve for bread. We need no longer hope for redress at their hands. Have we not tried to elect men who would care for the rights of the laborer? But their money bought them, or if they failed to buy them they were defeated. Hope no more. We have eaten bitter bread and drank gall from their hands. It has curdled in their veins, and vengeance alone will sweeten that cup, or satisfy our thirst. Now is the time. The power lies in our hand. Give them their reward. Follow me."

Then such a yell rose from that crowd as I never heard from human throats. It was the yell of a hungry, wounded, infuriated beast. And, look, they are climbing the tree. They have made a ladder of the dead bodies of fallen comrades, and the leaders mount up over them. The mob follows. See, they tear down the branches. They scatter and trample, snatching and eating as they go. They scatter firebrands. Bombs are bursting on every side. The capital rocks and goes down in a terrific explosion. Their trail is marked, like the wake of Samson's foxes, with conflagration, devastation, and ruin; and the cries of terror and woe on every side are commingling in one continuous, awful shriek.

Look, look! The whole structure goes up in mighty conflagration. Wo, wo to the republic! Her rich and proud ones are slain in every street. Her dainty and delicate women are ravished in every mansion, and their little ones are dashed against the stones of them.

O rich and fair republic, glorious in beauty, high in worldly honor, and secure in the pride of thy power, did not the Lord God tell thee that thy pains should come upon thee "as pains upon a woman in travail"? Were you not warned that that hungry thing, gnawing and tearing at thy vitals, would turn and "bite thee"? Thou hast brewed thy hands in thy brother's blood, and the avenger hath found thee.

And yet I will mourn for thy beauty departed, O glorious republic! Liberty, purity, equality, and fraternity were thy corner stones. And when they were laid in the heat and smoke of a great revolution, a world beheld and cheered and wondered. Wonderful was thy growth and development from thine almost inexhaustible resources. "Thou wert perfect in all thy ways until iniquity was found in thee."

The great Physician desired to heal thee, and sent his servants with messages of warning and love, but ye cast them out and drove them from thy face, and set a "mark" on all thy worshipers, that ye might separate His servants unto persecution and death. But God hath fulfilled His word in thee, and thy light hath gone out in the darkness of death. Yet I will mourn for thee over the ashes of thy ruin and humiliation, because ye believed not God, and "knewest not the time of thy visitation."

My Experience in the Land of Polygamy.

For the Torch of Reason.

By Joel M. Berry.

In the spring of 1853 Col. Steptoe was sent with a small detachment of United States soldiers to protect the emigrants,

then going the overland route to California and the Western world, from the assaults of the Indians and other desperadoes along the route. It fell to my lot to be one of that detachment, and we organized at Fort Leavenworth, Mo.

I was chosen one of the teamsters, and drove a six mule government team from there to Salt Lake City, Utah. We were some three months in making the trip, and went by way of Fort Carney, Fort Laramie, Chimney Rock to Salt Lake. I would like here to give in detail some of the remarkable incidents that we witnessed on that trip, and some of our encounters with the Indians, buffaloes, prairie dogs, grasshoppers, rattlesnakes, etc., which would be in reality the most interesting part of my subject, but space will not permit.

After going into camp at Salt Lake, our curiosity soon led us to an investigation of the wonderful city. We were kindly treated by the Mormons and invited to attend their church, were introduced to Brigham and his apostles, and talked with them for hours at a time. They invited us to take dinner with them, which we often did, but when it came to sitting down at the table with four or five women as wives and only one man, it looked a little odd to me at first, but I soon got used to it.

After being there in camp for some time and getting pretty well acquainted with some of the leading members of the church, I was taken very ill, the company got marching orders and I, with some others, was left at Salt Lake, and never heard anything more of the company of soldiers. After getting well, I took a trip South, saw some of the relics of the notable Mountain Meadow massacre, but when I got ready to come home, the question was how to do it. The journey was too long and dangerous to undertake alone, so Brigham told me to wait a short time, that he was going to send a delegation of ministers to the States, and that I could accompany them as one of the teamsters if I wished. This was a God-send to me, and the way I got home.

Now, I wish to say this, that during my three years' experience in the Western world, I never was treated with more respect and civility by strangers than while in Utah, and I see more immoral conduct in the various forms of so-called Christian churches in one day here than I did all the time of my stay among the Mormons. I am not a polygamist, neither am I a believer in the doctrine of endless punishment, but I find them both taught in the Bible, and the Mormon has just as good authority for his belief as any Christian church has for its fool rites, ceremonies and beliefs. I can see no more sense or reason for unseating a congressman for believing in the one than the other. It is a poor rule that won't work both ways.

The constitution says that church and state are two separate organizations and the one shall not interfere with the other; how, then, are we going to bring a man's religious opinions in question under these conditions and rule him out of his seat in the congress of the United States? What would Washington, Jefferson or Paine say in a case of this kind? We know what they have said, and we don't suppose they would change their opinions a particle. I look upon the whole thing as a humbug. One writer says the people of this country like to be humbugged, and if they think this a good chance, let them pitch in.

AN OPEN LETTER.

Some Questions and Suggestions to Mr. Lamoni Call.

Wallace, Miss., Feb. 17, 1893.

Sir—I am in receipt of your sample copy of the anti "Mormon" and have carefully perused its contents. I now desire to reply through the Deseret News and indulge in some plain talk. It is only by reason of my acquaintance with you while you was here on your mission, and one or two facts connected therewith that I now consider you at all.

When you came here it was for the avowed purpose of teaching me, and others, that which you said you knew to be the Gospel of Jesus Christ, but which you now denounce and call a delusion. I have heard you on more than one occasion declare in unmistakable language that you knew that Joseph Smith was a Prophet of God, and that Brigham Young and John Taylor were his legal successors.

Now, the nature of your testimony was such that you either testified to the truth, or you told a deliberate falsehood! There was no chance for "delusion" as you would have me to believe.

If you spoke the truth you are now a traitor. And yet, you have the impudence to testify to me that "all is a delusion." Now, sir, which of the two of your testimonies am I to believe?

The object you have in view in thus repudiating the cause you once espoused is obvious to any true Latter-Day Saint. But you will fail. You will gain neither fame nor wealth.

I wrote to you once and told you how a certain Methodist preacher tried to persuade me to throw Mormonism aside and join one of the so-called Christian sects, saying I could do so much good and become such a useful man, etc., etc. In replying to my letter, in one you wrote from Oronoco, Amherst County, La., Sept. 5, 1885, you said: "You tell me you had one of those noble gentlemen (?) that are pleased to call themselves preachers of the Gospel of Jesus Christ, ask you to come and preach something that is good.

"You might soon have been enabled to call yourself rich, had you excepted (accepted).

"But think of the words of the Savior and be glad you did not.

"The Savior said if a man had a hundred sheep, and one went astray, he would straight way leave the ninety and nine, and go after the one that went astray."

Doubtless you have acted upon the idea of becoming "rich." Take your words home to yourself.

As to your alleged argument against the Book of Mormon and the Doctrine and Covenants, permit me to say it is as weak as water. Would you have me to believe that you are the only honest man of average intelligence in the "Mormon" Church? The idea that you can accomplish something that other men have tried to do, men who, if measured by their learning and experience, would tower above you like a giraffe above a mouse, is absurd.

You apologize for starting your alleged "magazine." It certainly needs an apology! How do you imagine it will be received by the Saints of God who are acquainted with you? With disgust and pity. Disgust when they think how craven you are to join hands with men who wish to destroy a people because they cannot

convert them to doctrines that cannot bear the light of reason. Of pity when they consider how your mind has become darkened by the power of evil, thereby causing you to lose the Spirit of the Gospel and the testimony you once enjoyed. This is written with the hope that you will stop and consider the risk you are taking; not with any desire to offend.

I now wish to bear my humble testimony. I have been a close student of "Mormonism" since 1880, and I have a testimony that all the world cannot take from me. I have seen the manifestations of the power of God that attend this Church. I know that Joseph is a true Prophet of God—that the Church of Jesus Christ of Latter-Day Saints is the true Church of Christ, clothed with power and authority. The work is prospering and will continue to prosper until the end. The puny hands of man cannot affect its exalted course. You would do much more for Christianity if you would act upon the advice of Gamaliel. See Acts, v:33-4. Your advertise for "any old book prior to 1825." I have a Bible which was published about that time from which you can get the most reliable information extant, excepting the Book of Mormon, which is a true and faithful record of the forefathers of the "American Indians!"

JAMES R. BEVELL.

VARIETIES.

Christian Observer, Louisville, Ky.

There has been a great deal of denunciation, in recent years, of the terrible waste of money and of vital power in the maintaining of rival churches in small towns on home mission territory. From the statements made one would infer that the waste is immense. If there is any man who should be able to know, it is Dr. E. S. Wishard. He has been emphatically a home mission laborer for years. Writing from Utah, he says that in all that vast territory (as large as New England and the Middle States) there are just two towns which have more churches than are needed.

Dr. Wishard should read the government statistics and he will find that that "vast territory" has more churches and church edifices in proportion to its population than any other portion of the whole United States—Ed.

Deseret News.

Bishop Wm. B. Preston is in receipt of the following inquiries from various gentlemen throughout the State for men seeking employment:

A man with sons to help him can find a good opening on the Provo bench, where there is a farm of sixty acres (forty under cultivation and twenty acres of broken land). There is a house on the premises, also a good water right attached, the owner to furnish tools and rent the property out on shares.

Payson, Utah, is in need of a sober and industrious tailor.

A good, agreeable middle aged man who wants a good home can find one in Idaho, upon application to Bishop Preston's office.

A blacksmith is sorely needed at Iona, Idaho, in a good location. In fact there is room for several in surrounding districts.

Anyone with money to invest and who is looking for a location can find a good investment in Fremont County, Idaho.

History of the Southern States Mission.

During the lapse of time between the July conference and August conference President Morgan and Elder Barbour held some good spirited meetings in North Georgia, after which they proceeded to Moscow, Lamar county, Alabama, where they met thirteen Elders, Saints and friends in conference capacity. This happy meeting occurred on Aug. 12, 12 and 13. Many valuable instructions were given, which caused the Elders and Saints to feel encouraged and press on in the glorious work of living and disseminating the eternal truths of the Gospel.

A number of changes were made and the Elders sent forth to their fields of labor.

In the northern part of the mission much opposition and prejudice existed, especially in Kentucky. In this state the conference meeting was postponed on account of threatened mob violence. They who should defend truth tried to overcome it by publishing scandalous falsehoods, having for their motive the downfall of the work and trouble for the Elders and Saints.

The Louisville Commercial was especially energetic in this regard.

The conference finally convened during the last days of August at the home of Brother Nours, near Huntsville, Kentucky. Presidents Morgan, and Snow were there to make light the hearts of the Elders and Saints. Here a branch of the church was organized, with Elder William Hendricks as presiding officer.

The semi-annual report showed a marked increase of baptisms over former reports, numbering two hundred and four for the half year ending Aug. 31.

In the month of September special efforts were made looking to reducing the rates for emigrants. President Morgan went to Denver, Colorado, and to Louisville, Kentucky, for this purpose. The railroad officials met him with favor and readily made concessions which were advantageous to the mission.

During this time Elders were coming from Zion to warn the people of the coming judgments and prepare them for eternal life.

A profitable change came in October, the headquarters of the mission being moved from Nashville to Chattanooga, Tennessee. This was done on Oct. 10, 1882. Arrangements were perfected for emigrants to leave Chattanooga on Nov. 16, circulars having been sent to all parts of the mission to this effect. After the departure of the fall emigration President John Morgan, with some of his co-workers, were released to return home.

At the semi-annual conference at Salt Lake City a number of Elders were called to take a mission; ten making their appearance during this month at Chattanooga, and were assigned to their fields of labor.

On Nov. 4 and 5 the Mississippi Conference convened at Lodi, Montgomery county, Mississippi, Elders Morgan, Moore and Judd being present. The meetings were fairly attended and a good spirit manifested. Elder S. D. Moore was appointed president of the conference, Elder E. W. McBride being released to return home.

(To be Continued.)

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 4, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Families Visited	Families Re-visited	Ref. Testimo- nies of Elders	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Books Sold	Books Given Away	Books Loaned	Meetings Held	Gospel Con- versations	Gospel Letters	Children Blessed	Baptisms	Sun. Schools Organized	Branches Organized	Subscribers to STAR	TOWN	STATE	
Joseph F. Pniley.....	(Virginia).....	27	581	175	86	10	23	229	229	67	12	8	59	343	25	.....	5	.....	.....	8	Midway Mills.....	Virginia.
John M. Bunker.....	(Kentucky).....	31	984	310	83	24	54	195	214	14	14	5	112	383	25	1	.....	.....	1	.....	Liletown.....	Kentucky.
W. E. Dawson.....	(E. Tennessee).....	32	735	484	157	17	41	531	501	52	17	7	86	427	10	.....	1	.....	.....	1	Clinton.....	Tennessee.
C. O. Christensen.....	(Georgia).....	38	996	346	161	7	21	418	418	32	6	11	129	667	3	1	.....	.....	1	.....	Lovejoy.....	Georgia.
Joseph Skeen.....	(N. Alabama).....	40	1198	494	164	38	37	562	550	41	5	14	124	436	34	.....	7	.....	1	1	Lula.....	Alabama.
C. G. Parker.....	(Florida).....	35	1110	500	7	17	15	485	321	22	9	23	83	545	11	.....	.....	.....	.....	1	Russellville.....	Florida.
J. Urban Allred.....	(Mid. Tenn.).....	38	689	212	202	14	22	306	285	49	8	19	101	579	85	4	.....	.....	.....	.....	Sparta.....	Tennessee.
Lewis Swensen.....	(S. Carolina).....	29	907	130	131	12	1	154	126	49	10	4	103	397	24	9	.....	.....	.....	.....	Princeton.....	N. Carolina.
Geo. A. Day.....	(S. Carolina).....	36	957	226	185	29	15	336	229	46	5	6	33	506	20	1	2	4	Knott's Mill.....	S. Carolina.
Thos. R. Condie.....	(Mississippi).....	40	764	290	223	8	15	402	402	12	6	29	91	685	16	.....	1	.....	.....	4	Jackson.....	Mississippi.
R. L. Mendenhall.....	(E. Kentucky).....	34	906	128	143	7	16	166	142	17	4	24	97	421	10	.....	3	.....	.....	1	Vanceburg.....	Kentucky.
D. A. Broadbent.....	(Louisiana).....	35	1441	312	129	13	14	314	307	24	6	5	64	667	6	4	.....	.....	.....	1	Victoria.....	Louisiana.
J. H. Willis.....	(S. Alabama).....																			1	Montgomery.....	Alabama.	

GLEANINGS.

Salt Lake Herald.

First Lieut. F. N. Tate, of Co. A, 1st Nebraska Volunteers, and Second Lieut. C. T. Orr, of Co. M, of the same command, came in from the coast this morning on their way home from Manila. Both of the officers were in the trenches during the night when the Utah artillery had their baptism of fire in July last. Both gentlemen say that Utah may well be proud of her boys. The 1st Nebraska and the Utah batteries have been constantly together, and the lieutenants say they seemed like brothers.

The two officers upon their arrival here, hunted up Lieut. Grow, of Battery B, with whom they crossed the Pacific and with him they were viewing the city today. Both are business men and resigned their commission when they thought the fighting was over. They leave this evening for their homes.

Logan Journal.

Elder William Z. Terry, who has been absent from home, laboring in the Swiss and German mission for thirty-one months, returned home on Sunday. He reports himself as having enjoyed his missionary labors.

Elder Burrows, of Huntsville, and Elder Park, of Mill Creek, Salt Lake Co., have also visited the settlement in the interest of the Y. M. M. I. A., and many brethren have found out what it is to have a missionary take up a labor with them. We trust their labors of love will be appreciated and be productive of much good.

Elder George Burnham has arrived home (Richmond) from the Samoan islands, where he has completed a successful mission. He spoke to the people here Sunday evening.

Manti Messenger.

The missionaries reunion held in the Council house Wednesday morning and evening was, we are told, the grandest affair in its line, that has ever been held in Manti. At about 10 o'clock the missionaries began assembling, and dressed in preacher's style, most of them wearing their silk hats, making a good appearance on our streets. The speeches that were made by those on the program were mostly in relation to missionary labors which occupied the entire day. In the evening a supper was prepared for them which was, we are told, by some of their number, the grandest feast prepared in this city for many years. The whole assembly were strictly missionary workers, and no one except those who have fulfilled missions preaching the gospel were invited to attend.

AMONG THE ELDERS.

The President of the Virginia Conference, John E. Griffin, has been succeeded by Elder Joseph F. Pully, and the headquarters have been changed to Midway Mills, Va. His telegraph address will be Winginia, Va.

Mr. D. F. Stout, of Hinckly, Utah, writes that he wants a good reliable person, well qualified for making butter and cheese, a woman preferred, as his plant is small and wages only \$8 to \$20 per month, according to their ability. He prefers a Latter-Day Saint, who desires to emigrate to Utah. He promises steady employment, winter and summer.

Mr. Lamoni Call, the ex-Elder who has served one or two missions, certifying to the truth of the Gospel and has lately been caught in the little anti-Mormon whirlpool, may read with profit, the "Open Letter," from Mr. Beville in this issue. It should prove quite interesting to him and somewhat amusing to those who know Lamoni.

Elder John E. Griffin, President of the Virginia Conference, bids the mission, his friends and associates good-bye. He says: "Sick Elders are improving. All leave for their fields in the morning. Virginia is a grand old state. It is hard to leave the brethren and my many friends. Thirty-two months have passed quickly and I can truly say that I have had a good time. Yet I will be glad to return and am glad they are not calling for volunteers.

"The conference is in good condition, and now the winter storms have passed we hope to do a better work.

"I thank you for the kind consideration you have given me and bid you all good-bye, and may God bless you and make your labors a pleasure. My faith and prayers will be with the mission and our beloved President, whom to know is to love. I appreciate the kindness of the brethren at the office and will ever remember all with good feeling."

Brother Boeueges Marguess, of Larkin, Ky., is called upon to part with another dear one; this time it is his daughter, Martha Etta, a young lady about 20 years of age, who joined the church on March 19th, 1898, and has since been a faithful and efficient worker in the Larkin Sunday School and other duties connected with the Larkin branch of the church. The deceased was taken with typhoid fever soon after her mother's death and succumbed to the dread disease

on March 4th, 1899. Owing to the inclement weather it was deemed advisable to defer public services. The Star deeply sympathizes with the family in this, their second bereavement.

Death of Sister Smyly.

By Elder B. F. Johnson.

Magnolia, Marengo Co., Ala., March 19. Written for The Southern Star.

Another one of our faithful Saints has been called to that great beyond. On the 14th of March, Sister Molinda B. Smyly passed quietly away. It was supposed by the doctor to be heart failure which caused her death. On the night previous to her death she was out in the garden with her husband and walked around, feeling as well as usual. She ate a hearty supper and then read a few chapters in the Book of Mormon, and retired at 9 o'clock. And about 2 o'clock Brother Smyly hearing a noise in her room rushed in, finding she had fallen off the bed. He spoke to her and found her to be speechless. He immediately sent his eldest son to find the Elders of the church; as it was some distance to where they were it was rather late before they arrived. Elder Smyly says his wife never spoke after she went to bed, as he heard. The deceased was a faithful mother and affectionate wife, and leaves a husband and eight loving children to mourn her loss; besides many relatives and friends. She was among the first to entertain the servants of the Lord in this part of His vineyard. Her husband joined the church before she did and accepted a mission to labor in the defense of truths, and has been a faithful defender ever since.

Sister Smyly was baptized November 3, 1898, and has proved herself to be a faithful believer in the Gospel of Jesus Christ until her death.

Elders David W. Cluff, Benjamin F. Johnson, Nels E. Jensen and Charles W. Wright were the Elders present, who, by the request of her husband, conducted the funeral services, which were held on March 15th, 1899, at 6 p. m. There was considerable excitement created owing to the fact that the Mormons were invited to officiate in the burial services; they seemed to fear that there may be some trouble, but all passed off quietly. Many false reports, as usual, were spread. Some seemed to believe that the Mormons would only bury after dark. Notwithstanding all the opposition and persecution brought against the bereaved family, they felt to rejoice to know their loved one was a follower of Christ; and they feel to acknowledge the hand of the Lord in their loss and are still firm in the faith.